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MEN AND MISSIONS OBSERVANCE

The Laymen's Missionary Movement is rapidly completing its plans for the fall and winter and is enlisting lay and ministerial leaders all over the United States for the education of them in a thousand communities. Under the direction of the executive committee of the Movement a Committee of One Thousand is being formed which contains laymen prominent in the national councils of all the major Protestant denominations. Clergymen and missionary board officers are giving cordial cooperation in this effort. Men and Missions Sunday will be observed this year on November 13. On the Tuesday evening following, November 15, there will be a series of inter-denominational men's dinners held in every part of the world. In the United States alone such suppers are planned for in at least a thousand towns and cities. Chairmen and committees for these events have already been appointed in nearly 500 towns and cities.

"LET US CELEBRATE THE JEWISH HOLIDAYS"

A comparatively new note is sounded in fellowship among religious groups by an editorial under the above caption in *The Christian Leader*. The statement reads: "On the date of this issue, October 1, the Jews will celebrate Rosh Hashanah, or New Year's Day. This day will usher in the year 5693. It is like our New Year's Day—joyous, optimistic, forward-looking. Then come in succession other important Jewish anniversaries. Christians ought to understand them, enter into their spirit, and so far as possible help celebrate them. The Jewish holidays last nearly a month. For ten days the main thought is penitence. Then on October 10 comes "Yom Kippur," or the Day of Atonement. At Sukkoth, the Feast of Tabernacles, the note changes to thanksgiving. It commemorates emerging from the forty-year journey in the wilderness, and also the gathering of the harvest." In calling attention to Roger W. Straus' summary of work which a group of Jews and Christians are doing to promote good will between the two religious groups, the writer of the editorial points out that there is still in many parts of the world, and in the United States, political, economic, and social discrimination against the Jew. It is interesting to note that the Jewish period of thinking on penitence and the period set aside by Christian denominations for prayer and penitence, as sponsored by the Federal Council of Churches, approximately coincide.

"TWO SUICIDES PER HOUR"

"Every 26 minutes, night and day, during 1931 an individual in the United States ended his own life. The total number of suicides for the year was about 20,000 as compared with 12,000 victims of murder, and 35,000 fatal casualties from automobile accidents," stated *The World Tomorrow* editorially, in the issue of October 5. In commenting upon these figures, compiled by Dr. Frederick L. Hoffman, the above weekly said: "Men kill themselves because they have failed to discover an ennobling philosophy of life and because they lack inner resources to sustain them in hours of tragic adversity. Two aspects of our industrial civilization are responsible for a high percentage of the suicide toll: the prevailing love of money, and the terrific strain placed upon human beings by the insecurity of the capitalistic system." The remedy for the deplorable situation as seen by this paper is a drastic program which it characterizes as follows: "The tragedy of the present hour demands socialism and religion: a more equitable distribution of income, wealth, and privilege, less competition

and more cooperation; increased security through social planning and social insurance; the substitution of the service incentive for the profit motive; a philosophy of life which replaces the mad scramble for privilege and power by the pursuit of truth, beauty, and goodness; and a spiritual experience of communion with God and fellowship with man."

CIVIL LIBERTY IN THE U. S. A. IN 1931-1932

The report of the American Civil Liberties Union for 1931-1932 summarizes the situation in regard to civil liberty during the past year. Thirteen cases are now on appeal in the courts. These involve such varied questions as the right of atheists to testify in court in certain states, the issues of the Scottsboro case, the deportation of radicals, the refusal of citizenship to Socialists, and the conviction of Communists on charges of sedition. The eleven defense cases which are still awaiting trial in the courts include that of the twenty-seven Communists arrested in the famous Bridgman, Michigan, raid in 1922. The Union lists twenty-seven definite "gains" during the year in court decisions, legislation and administrative action, and thirty-four "set-backs" in court cases, administrative decisions and violence, whether official lawlessness or mob violence directed against radicals. The latter has been more prevalent during the past year than for a long time previously. While many cases of "arbitrary and unwarranted action by the police" occurred all over the country the Union finds that in view of "the extent of unemployment, misery, and starvation, it is remarkable that so few radical demonstrations took place and that when they did, so few were interfered with by the police."

WHAT KREUGER'S METHODS REVEAL

Among the numerous magazine articles and newspaper dispatches dealing with the amazing career of Ivar Kreuger one of the most discriminating is that appearing in the August *Atlantic* (Boston) written by T. G. Barman, Stockholm correspondent of the *London Times*. It is quoted here because of what it reveals of the ethics of modern finance. Although Kreuger was an international figure making loans to governments, many important matters in his financial affairs are still unknown. He seems to have been practically free from all control. Mr. Barman says that as yet the police and the accountants advising them "do not know how far back the accounts have been manipulated. They do not know exactly how the money has been lost. They may never know the real motives which actuated Kreuger." With reference to the manipulations of accounts there is the following illuminating passage: "Most companies manipulate their accounts in one way or another, not in any criminal sense, but with a view to avoiding income tax, or to mislead competitors, and so on. It would be futile to criticize Kreuger for this. It is the system itself which is at fault and which must be condemned. One hears it said that the mere fact that Kreuger had established such a large number of secret subsidiaries should have been sufficient to show he was a swindler. Any assumption of this kind is ridiculous. Many financial and industrial companies of the highest reputation have established secret subsidiaries in Liechtenstein, Holland, Switzerland, Luxemburg, and other places, with a view to avoiding taxation. As long as public opinion the whole world over tacitly sanctions—nay, positively approves—two standards of financial morality, one for the income-tax collector and one for the shareholder, it would be absurd to criticize Kreuger for doing what the majority of public companies are doing and are being praised for doing."

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WALTER C. WOODWARD, EDITOR

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What is Our Response?

FOR purposes of study, mankind is often divided into classes. Broadly, I would divide the world into two classes of people: those who look for and work towards a better order of Society, and those who do not. In the latter class I am not at the moment interested. The former require further division. That division reveals a fundamental cleavage, a difference of outlook and approach, the importance of which in the future (probably the immediate future) cannot be exaggerated.

The cleavage may be defined according to emphasis; on the one hand the emphasis is laid on the hive, the society, the ultimate goal; on the other hand, whilst the goal is of no less importance, the bee, the individual item of the total that make up society, is the paramount consideration. The first are ready to pay whatever price they consider expedient to achieve their goal; the second work through the individual, believing that the goal is only possible as the individual is harmonized with it. The one is prepared to use the weapons of force and repression to attain its ends; the other, by its nature, is restricted to means that accord with the end desired, and builds up brick by brick believing that the edifice will one day be complete, in the teeth of taunts that such a method is too slow ever to get there.

Friends inevitably fall into the second group. To them no end is to be achieved by methods that are open to question. Coercion and repression are alien, and bring evils in their train that in any case make ultimate achievement doubtful. The Quaker method is personal. It works through conviction, adding one to one slowly perhaps, but steadily. Its dynamic is the Christ-spirit; its method expressed by the old writer who said, "One loving spirit sets another on fire."

But, if this be true, what is the matter with us? Why has the Society of Friends so little evidence of life? Why do we not attract? Why is our membership static (or worse), and our influence negligible? Can it be that we have lost dynamic quality? What has happened to the fire?

No student of Quaker history can fail to understand how the respect and esteem in which Quakers have been so generally held, have been won. It could not have been built up on the most intense piety, on its refreshing absence of ceremony, or even on its much quoted reliability. What has reached even the hostile mind is the direct practical application of the principle believed in, to the particular circum-

stances of the moment, whether they have a personal or a social significance. It is because of the unequivocating acceptance of the teaching of Jesus in the parable of the Good Samaritan. Where the Quakers saw a need, they saw a neighbour. Imprisoned for their faith, they came into first-hand possession of the facts about prison-life, and set themselves to combat the evils they saw there. They saw the poverty that existed, and took up the stupendous work of amelioration. The miseries of slaves (and the evil effects of slave-owning) with the abominations of the slave trade, aroused them to stubborn effort, and their concern did not end with the freeing of the slaves. The needs of the new freedmen were not overlooked, and they set themselves to do all in their power to assist them.

The Quaker then, was a person of deep, personal, religious experience. The dynamic of the Christ-spirit sent him first to the quiet where he gained his vision, and then impelled him to express that vision in practical effort for the achievement of a social order based on the Christ teaching. The personal experience is the first necessary part, but it is as impossible for it to exist without issue in action as it would be for one half of an orange to grow by itself. Religion that does not demand social expression is not religion at all but merely religiosity. Jesus knew it—"Not everyone that saith Lord, Lord, but he that doeth the will of my Father."

So we are compelled to turn our thoughts in, to ourselves. We are judged, not by our professions, but by the things we do; not by the meetings we attend, or the churchiosity we display, but by the impact of deeds upon the world in which we live. We treasure the individual; if we stop there, there is no group and can be no Kingdom. We must make our individual experience socially expressive. Society becomes sound as we labour to remove the conditions that maim and disfigure and corrupt. We are for the hive as we ensure completeness of life to the bees. The world is still as a road beset by thieves and robbers, wherein the sufferers lie in mute appeal to the passers-by. And inevitably we are passing. What is our response? For as the refusal to respond negatives our claim to spiritual life, so our spontaneous and ungrudging service will prove the reality of our experience, and our worthiness to continue the honoured tradition of the Society.—*The South African Friend.*

First Principles of the Liquor Problem

BY ELBERT RUSSELL

IN the general confusion of the prohibition issue it is important to keep clearly in mind the fact which is fundamental in the whole liquor problem and which must be taken into account in any settlement of it. *This is the physiological effect of alcohol on the human brain cells.*

This is an unchanging factor of the liquor problem. From the days of Noah's drunkenness and Hammurabi's code of laws, alcohol has had a certain effect on the human brain and through it on human character and conduct. This effect is the same whether the alcohol is taken in the form of bootleg liquor or light wine and beers. The tremendous indictment of the effects of alcohol which is found in the Book of Proverbs and the writings of the Hebrew prophets as well as the descriptions of drunkenness in the poetry of the ancient Greeks, were occasioned by the use of wines, not of distilled liquors. It does not matter whether the alcohol is secured legally or illegally. The physiological effect is the same; and it is this effect that creates the demand for it.

IT IS THE "AUTHORITY" THAT APPEALS

We should not deceive ourselves into thinking that the pressure for a tolerated traffic in alcoholic drinks arises from any other cause than the desire for the effect of the alcohol. An ex-bartender in New York, in an interview given shortly after the Volstead Act was passed, reiterated the fact just mentioned. It is the alcohol in them which makes the drinks attractive. The art of mixing drinks, he said, is just the art of making the alcohol a little less unpalatable. All forms of the alcohol family are distasteful and the various kinds of drinks are just so many ways of disguising the natural taste of the alcohol. If there is enough alcohol in any form of alcoholic liquor to make it attractive there is enough to have a definite physiological effect. An aged Negro, when asked what near-beer was, explained, "It taste like beer, it look like beer, but it lacks de autho'ity." It is not the beer taste but the "authority" that makes people drink it. There are, to be sure, some people who would drink beer simply because it is a cool drink, and some drink beer or wine solely for the sake of sociability. These two classes, however, would be satisfied with non-alcoholic drinks. It is not from them that the terrific pressure comes for breaking down or repealing prohibition. They do not pay the enormous sums that bribe bootleggers to violate the laws.

Alcohol is a narcotic poison. There has been a good deal of excitement from time to time in the wet newspapers over sporadic cases of blindness or death from denatured or other poisoned alcohol. They have denounced the government for poisoning its citizens. However, it must be borne in mind that alcohol is essentially a narcotic poison and the people who want it bad enough to take the risk of poisoned liquor usually would get a greater poisonous effect from alcohol itself. Fusel oil in imperfectly distilled liquors, or the amount of denaturant left after redistillation by bootleggers, is a trifling menace on the whole compared with the poisonous effects of pure alcohol.

LIQUOR'S PHYSIOLOGICAL EFFECTS

As has just been stated, alcohol is a narcotic poison. In the human system it demands water and goes about getting it by breaking down the cell-structures so as to get water from the cells. Many organs are damaged by it, if it is used persistently or in considerable quantities. Naturally it has the least effect upon the oldest and toughest cells of the human system and its effect is quickest and greatest upon the newest cells in the history of the human organism, those which are most complex

and unstable. The latest cells to be developed in the human evolution, the most complex and the least stable, are the cells in the *cortex* or gray matter of the human brain. They succumb most readily, therefore, to the alcohol circulating in the blood. These cells are the organs of rational thought, of judgment, and of moral control. Anything that injures them either temporarily or permanently reduces a person's efficiency, quickness, accuracy and judgment. In emergencies it jeopardizes his safety. It also tends to damage his moral character and especially his sense of moral responsibility.

The most serious effect of alcohol upon the cortical cells is that it affects a man's character and competence as a member of society. Under the influence of it the drinker gradually loses his inhibitions, and grows garrulous and careless of what he says. His reactions slow up; his voluntary control of his muscles diminishes. This makes the personal use of it not merely a question of individual liberty or individual taste, but a question of social efficiency and welfare. For whatever affects a man's reason, his judgment, his sense of responsibility, or the voluntary control of his actions makes him not only an ineffective or useless member of our highly organized society, but a positive danger to his fellowman. This was recognized in the efforts to minimize the consumption of alcohol in the days when it was legally sold in the old-fashioned saloon. The saloons were closed on holidays and on election days when men were freer to congregate and their passions likely to be stirred. A little alcohol might make a difference between a law-abiding citizen and an irresponsible madman, between a crowd under control and a mob with its worst passions unleashed in the community. Saloons were closed at midnight or at one or two o'clock in the morning because at that time those who had been drinking and carousing would be less responsible and therefore more of a menace than earlier in the night. The saloons were not allowed to sell to minors or to women because of the more serious effect of alcohol on the immature judgment of boys and the more far-reaching social consequences of weakening the moral resistance of women.

ALWAYS A POTENTIAL MENACE

In our close-knit civilization today a man deficient in judgment or without a normal sense of responsibility is a menace to his bench-mate in a factory or to the work-gang on the rail road or to the traveling public, if he drives a car on the roads. One who drives an automobile does not need to be drunk in the popular sense to be dangerous. If he is completely drunk he is not likely to undertake to drive a car. But if he has just enough alcohol to disable his sense of danger, his judgment of speed, or his sense of responsibility for life and property, he becomes a real menace. Long before the days of prohibition engineers and dispatchers on railroads of this country were required to be teetotallers. The story is told of a prominent Englishman traveling in this country recently who was the guest of the President of the Pennsylvania Railroad. Like most Englishmen, he was not sympathetic with prohibition as a method of dealing with the liquor problem. General Atterbury is known as a foe of prohibition. The Englishman asked him what would be the attitude of his company toward drinking by their employees, if prohibition were repealed. He replied that a rule of the company had forbidden drinking by its employees long before prohibition came into effect. The Englishman said, "You beat Mr. Volstead to it, didn't you?" Then he asked whether he did not regard such a prohibition an unwarranted interference with the liberties of the employees, but the General answered that the risk to life and property was

The effect of alcohol upon the human brain prevents any great hope that the habit can be removed by voluntary abstinence induced by moral suasion. "Temperance and moderation" in the use of alcohol is a rather ironic expression to those who have had experience with it. It is of the nature of alcohol to paralyze the nerve centers of judgment and control. How is a drinker to know when he has had enough to be dangerous? At that point his judgment is already clouded; and even if he could perceive that he ought to quit drinking his sense of responsibility and his control over his own appetites are too weakened for him to do so. One of the most powerful forces leading to prohibition was the opposition to the traffic by the wives of working-men. They knew too well what it meant to have their husbands stop on Saturday night in the saloon. The saloon keeper cashed their pay checks and settled their week's

account. Then each man must treat his companions all around, and then the others must treat in return. By that time the husband had forgotten that the grocery bills and rent were yet to be paid. He had forgotten the children's need of clothes and schoolbooks, and had lost the power to break away from his companions and quit drinking. By the time he was turned out at midnight there was little or nothing left to provide for the family the following week. The wives despaired of sufficient temperance and moderation on the part of their husbands to enable them to take a drink and come on home with their pay checks intact. They learned that no moral suasion could counteract the pull of the appetite and of social custom toward the saloon. Consequently they worked and voted for the prohibition of the saloon.

EDUCATION OF CITIZENSHIP ESSENTIAL

It is conceivable that a nation might become dry through universal total abstinence brought about by education and by moral suasion. There is little hope that a drinking population could be induced to give up the habit in face of social custom and the pressure of expert advertisement and the high pressure methods of business promotion that a highly organized and heavily financed traffic can bring to bear upon them. Underneath all these the nature of the appetite for alcohol is a sufficient denial of such a hope. It might be possible to educate a new generation to let alcohol alone, but it would be far easier to educate and persuade a generation to go without liquor under prohibition laws than under legalized traffic in it. The chief difficulty with the present situation is that a generation has grown up without that education in the demoralizing consequences of a legalized traffic which the open saloon gave and without such an education in the effects of alcohol as would have lead them to support the prohibition law with conviction. This latter deficiency must be made up quickly and effectively; for not by the voluntary reform of drinkers nor by the attempt to prevent abuses of a legalized traffic may we hope to solve the problem, but by the education of a citizenship in regard to the fundamental physical and moral facts which make the consumption of alcoholic beverages forever incompatible with a highly complicated civilization.

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God's Word in Every Crisis

By BISHOP H. H. FOUT, in *The Religious Telescope*

IT is the word given to Moses in the crisis hour at the Red Sea. It is the word given to Joshua at the Jordan. It is the key-word in the great Commission. It is his commission to his church today, "Go forward." He never brings his church where retreat is necessary, or to where advance is impossible. He never authorized his church to sound a retreat. "Forward," is the watchword. Forward from old experiences into fresh and larger measures of divine grace. Forward in evangelistic conquests until his Kingdom is established from sea to sea and from the rivers to the ends of the earth. "I will go anywhere provided it is forward," is one of the famous statements of David Livingstone. Echoes from the greatest missionary of the Christian centuries were, "I am determined," "I press on toward the goal." "Forward" has been Jehovah's order from the beginning. It is his word to the church in the present crisis.

How shall the church go forward? On what conditions shall the advance be victorious? At the Red Sea the instructions were, "Fear not, stand firm," stop your restlessness and see that your salvation is of the Lord. Then go forward. At the Jordan the instructions were similar. "Sanctify yourselves," then follow the ark. The instructions of our Lord after giving his Commission, were, "Tarry in the city of Jerusalem until you are endued with power from on high." The

supreme need at present is a closer contact with the great head of the church. In summing up his message entitled "The Christ of Every Road," the author crowds into one sentence the essence of every chapter, namely, "We cannot go forward until we go deeper."

It is of supreme importance that the faith of the church fail not at this time. The place in the great drama of Bunyan which should most fittingly represent the functions of the church today is not "Doubting Castle," though many are residing there; not the "Slough of Despond" where some have lodged and perished, but the "Interpreter's House." The people expect and have a right to expect a special word from God through his interpreters at this time. One of old said, "I was perplexed until I went into the sanctuary of God, then I understood." The pulpit is filling its mission today when people come away to say, "I went into the sanctuary of God and there I understood." They must see that back of the great Commission is the eternal God and his promise of ultimate victory. The church is not a private enterprise of ours. It is his. "I will build my church." We are co-workers with him. Faith is the greatest miracle worker of the ages. There was just one thing that kept Israel from entering Canaan at Kadesh-barnea, and that was their unwillingness to trust God. They had reached the margin of a glorious destiny and then turned back to the desert. Caleb and Joshua are the embodiments of the faith and courage that must actuate the church today. Retrenchment in the present crisis would mean irreparable loss. "Wanted—a faith for a task," said a forward looking servant of God. That is our need as we face the tasks that now confront us.

In the presence of the confusion and restlessness of the world the church has its chance. It seems evident that the immediate future is crowded with great spiritual possibilities. Restlessness abounds. There is a soul hunger everywhere—a deep sense of spiritual poverty. There is a turning toward things that are abiding and satisfying. Men are finding that they dare not trust in riches or things for permanent happiness. Through the world's great heart there is now a great rent. What an hour for presenting Christ the restorer, healer, and comforter! In this tragic hour he is the world's only hope.

In this hour of the world's greatest need and of the church's greatest opportunity, it is tragic that the activities of the church should be reduced because of depleted treasuries. The situation should stir the church to mighty concern, and to a new dedication to the will and reign of Christ. True, many of our people are not able to give at this time, but they are unwavering in their devotion and loyalty to the church. Too much praise cannot be spoken of the sacrifices of many local churches in these times to report full budgets, and of assurances that they will increase their gifts if necessary to sustain the activities of the church. But many churches are not enlisted, and the church has great resources that are yet untouched. We are a long way from the New Testament generosity. The Apostolic Church gave according to the need. No generation ever faced a world more needy spiritually than the present generation.

Are we to face the curse which fell upon the citizens of Meroz "because they came not up to the help of the Lord against the mighty"? Can we wonder at the outsider treating the Church with ill-concealed contempt if he does not see the marks of the nails in its hands and if he beholds no lambent flame hovering over consecrated hearts? By every law of action which Christ laid down for His people, now is the time for the greatest spiritual advance which the Church has witnessed in our generation. The need was certainly never greater. Why not plan great things for God, knowing that then we may expect great things from God?—*Federal Council Bulletin*.

From Tourist Cabin to Cabin

Adventuring Over the Oregon Trail

(Continued from last week)

IT was a Sabbath day's journey, not too strenuously taken, from the Cody cabins of North Platte, Nebraska, to the Laramie Tourist Camp of Laramie, Wyoming. For the greater part of the day, the landscape of the steadily rising uplands which mark the preface to the Rockies was unexciting. But oh, the blue, blue sky, and the white, white feathery clouds, drenched with floods of sunshine as they roamed the azure dome! Sky-hung panoramas of the heavens more than compensated for barrenness of terrestrial contour.

That we were in the land of the Red Man, occasional roadway names reminded us. The name Ogallala almost impelled us to break the Sabbath morning stillness with an attempt at an Indian warhoop as we passed through the town. But the *ne plus ultra* of Indian atmosphere is conveyed by Cheyenne. If North Platte is where the West begins, at Cheyenne you are already in the heart of it. In this handsome, modern city, however, which claims the credit of having been the first city in the United States to be lighted by electricity, there is little to suggest its unregenerate past of pioneer days when its "favorite past-times of drinking whiskey, gambling, robbery, and shooting men as an appetizer for the next meal were but slightly restrained." All this was in the sixties when the town, named by General Dodge for the Cheyenne Indians, sprang into prominence as the terminus of the Union Pacific. Though tucked away in the extreme southeast corner of the big state, it is the capital of Wyoming, and we drove around to observe the capitol grounds.

ACROSS THE CONTINENTAL DIVIDE

So gradual is the approach to them and so spacious are the plateaus that one may easily get well into the Rocky Mountains and hardly be aware of the fact. For this reason there is often more or less of disappointment for the first-trip tourist who has long painted rugged mental pictures of the great Rockies. So it was with our young people who were beginning to ask impatiently of the whereabouts of the mountains. From Cheyenne to Laramie they began to come into their own as mountain horizons, touched here and there with snow, began to appear. About a half hour out of Laramie, we came to the highest elevation on the Old Oregon Trail, from which we were favored with our first

real mountain panorama. The "children" fairly went into ecstasies over it and were plainly incredulous when, after enjoying their transports for a while, we assured them that they "hadn't seen nothin' yet."

From Laramie west, the road which leads through southern Wyoming is long on historic associations but short on scenic attractions. This is natural, for the covered wagons were seeking to avoid rather than to encounter mountains. Our first morning stop was at Medicine Bow. The Indians used to get gum from spruce trees thereabouts to apply on their bows and called the gum good medicine—hence the name. We recall that repairing to the Medicine Bow bank, we, too, got some "good medicine" to speed us on our flight, for, although the scenery was not so exhilarating, we were finding that the mountain roads drew heavily upon the gas tank and that our appetites were rising with the elevation.

PICNICKING AMONG THE TRUSTIES

At Rawlins, we found ourselves unexpectedly the guests of the State Penitentiary! In seeking a green spot on which to eat our customary picnic lunch, we drew up beside the Penitentiary grounds and started to lay our spread on the street parking when a guard shouted from his watch tower that it wasn't done. Presently a pleasant gentleman came out and presented us with the freedom of the Penitentiary premises. It was the warden, Mr. Roach, who personally conducted us to a piece of lovely lawn under spacious shade trees where, within the view of lounging trustees, we were made to feel at home—or as much so as we wished to feel at home at such an institution.

On westward the wastes became more desolate looking, marked largely by sagebrush and prairie dogs. Here and there the Trail discloses modern casualties in the way of the gaunt frame of a motor car which had chugged its last chug and had been abandoned to the elements, just as in the old days there were the inevitable tragedies of the covered wagon trail. Over these barren plateaus once raced the famous Pony Express in the ante-railroad days, and off there to our left we saw an old stone house which was one of the stations of the Pony Express riders.

We found Rock Springs, the home of Rock Springs coal, to be as uninviting in surroundings and appearance as coal

mining towns generally are. It has its compensation in being the largest coal mining center of the West and in claiming to be the largest natural gas field in the world. Possibly some of its gas has got into its publicity. But Green river, a few miles further on, is as an oasis in the mountain desert. It is located on the river which gives it name, and the bluffs and palisades give it a picturesque setting.

OVER THE MORMON TRAIL

At Granger we departed from the Oregon Trail for a time, heading southwest through old Fort Bridger over the historic Mormon trail. We had planned to bivouac at Evanston, near the Utah line, which we reached about sunset. We found Sunset Camp, shaded and grassy, to be very inviting, except for the mosquitoes. In their insistent desire to drive on, our girls urged a new and novel argument. "What does it mean to anybody," they asked, "when we say we stayed all night at Evanston, Wyoming—a place nobody even heard of? But Salt Lake—that signifies something!" So, wishing to sleep with distinction—and *sans* mosquitoes—we drove on into the twilight.

Between us and Salt Lake, some eighty miles distant, lay the Wasatch Mountains, over which our highway wound its way in fascinating spirals. Entrancing sunset effects on mountain and water gradually gave way to the silence of the night and to the spectral effects of our headlights flashing upon the white rail guard of the precipice-bordered highway, and of the occasional gleam of an airplane searchlight sweeping over the mountains. About ten o'clock, on rounding a curve, we pierced an opening in the mountains when, *mirabile dictu*, before and below us lay Salt Lake City, gleaming with a million lights. It was a nocturnal scene which one would not soon forget—a fitting climax to our longest day's ride of 420 miles of mountain driving.

WHO WILL CAST THE FIRST STONE?

By this time we were all ready to sleep, whether with distinction or not. It must have been the homing instinct that led us to the Utah Motor Park, where in the heart of Salt Lake, we found a cabin city *de luxe*. We were soon making ourselves luxuriously comfortable in a double cottage, "Pinecrest Inn," with ample bedrooms, closets, kitchenettes,

breakfast rooms, and two bathrooms. And did we go to sleep that night without rocking! Those were heroic days of the Old Oregon Trail, and roughing it is all right, but give us a good bed and bath at the end of a hot, dusty day of hard driving. Next morning we found an incomparable market close at hand—and well, the upshot of the matter was, we decided at once to lay over a day at the Mormon capital. Ostensibly we were tarrying to see the sights, but in reality we were held by the attractions of our cabin cottage and by the nearby flesh pots for balloon-tire tourists.

Of course we must visit the Mormon Temple and Tabernacle grounds. After making the tour, we were herded into the Tabernacle, along with a number of fellow tourists, and propagandized by our zealous guide. He was such a good exhorter that we almost felt ourselves to be in a revival meeting. We were made to marvel, on the one hand, at the weird and incredulous articles of their faith to which intelligent people find themselves able to subscribe, and, on the other hand, at the abandonment of devotion and sacrifice which the Mormons give to their religion. In the face of our rapidly shrinking benevolent budgets, who will cast the first stone at the disciples of Joseph Smith and Brigham Young? They give one the impression of being a neighborly and hospitable folk who radiate cheerfulness and peace.

A half hour recital on the great Tabernacle organ uplifted our spirits and gave fitting conclusion to our brief excursion to the haunts of Mormonism. In the afternoon we were disillusioned and disgusted on driving a dozen miles or so out to Saltair for a view of the lake, finding only a cheap amusement resort which is unworthy of beautiful Salt Lake City. We found some compensation in a scenic boulevard drive encircling the city which gave us several attractive views.

THROUGH LOVELY CACHE VALLEY

Leaving Salt Lake City and driving north, we had occasional glimpses of Great Salt Lake as we approached Ogden, a city fair to look upon with its towering Lombardy poplars and attractive homes. Here we took a little side trip up Ogden Canyon which is a deep gorge cut in the mountains by the Ogden river. As its scenery is largely perpendicular, we strained our necks as well as our vocabulary of appreciation.

Passing through prosperous appearing Brigham, center of a fertile fruit growing center, we came into Box Elder Canyon and ate our lunch beside rippling Box Elder Creek. Our afternoon drive through the Cache Valley was one of the memorable experiences of our summer's trip. First there was the ride over the mountains into the valley which gave us witching panoramas of alluring

valleys, carpeted with varying shades of verdure; then an entrancing ride through one of the most attractive valleys we have ever seen. It is shut in on either side with towering mountain walls, which it approaches in gracefully sloping uplands, and the combination of abundant fertility, of beautiful countryside and of rugged, encompassing mountain grandeur, is impressively effective.

At Logan, situated in the midst of all this loveliness of scene, we drove up to the State Agricultural College overlooking the city, and made a surprise call upon Professor Don Pitman, whom we came to know and appreciate in the September of 1930 when we were dining table mates on the *Aquitania* on our homeward bound voyage after a summer in Europe. Soon after leaving Logan we crossed the state line into Idaho and nightfall found us at Pocatello.

FROM SAGEBRUSH TO GARDEN SPOT

So far as our observation goes, Pocatello is the slowest city in the United States, with a speed limit of twelve miles—maximum, not minimum. The traditional snails of Philadelphia have nothing on Pocatello motorists. Aside from this "reversion to covered wagon days, the town is quite a modern place, being known as the "Rail and Trail Center" of the intermountain country.

Our day's ride through southern Idaho in the face of a withering, blistering wind, left much to be desired in the way of comfort but there were compensations. We were following the general course of the Snake river, which, as it winds its way (as its name implies) in a north-westerly direction to join the mighty Columbia, marks the old emigrant trail, giving a combination of wild scenic appeal and historic association.

Through American Falls, the "Power City," we pushed on toward Twin Falls, passing the scenes of Indian massacres along the river gorges followed by the covered wagons. Here we were in the heart of one of the country's greatest irrigation projects, fed by the Snake river. Twin Falls calls itself the "Magic City of the West," having risen as by miracle from dreary sagebrush wastes as the center of a highly developed agricultural community comprising 706,000 acres of irrigated farm lands.

We turned aside here for a little excursion from the beaten highway. A few minutes' ride took us to the Snake river gorge, where it is spanned by what Idahoans claim to be the world's highest bridge. It stretches across the lava rock canyon at a height of 476 feet. From the roadway is obtained an awe-inspiring view of this marvelous, gigantic canyon, with its well nigh perpendicular walls of solid rock. A further scenic drive along the precipice of the yawning gorge brought us to Shoshone Falls, the

"Niagara of the West," which proved to be a Niagara minus the falls, since the water is largely diverted at this season of the year for irrigation purposes. But even the lack of a flood of falling waters did not detract greatly from the awesome impression of this tremendous, rock-hewn rent in the earth's surface.

Resuming our "onward march," as we swung into the Hagerman valley we looked across the river and beheld the Thousand Springs, issuing from the crevices of the canyon walls and falling crystal clear and glistening into the waiting river. Near here the Marcus Whitman party camped on its pioneer crossing in 1836. Near Glenn's Ferry is the site where the emigrants crossed the treacherous stream, where can yet be found mementoes of the casualties of swift current and deep and dangerous eddies. Near here, too, the Indians lay in wait for the oncoming emigrants as the latter approached the ominous fords of the Snake, and marks of arrows and bullets are said to be visible still on the walls of the canyon.

IN THE VALLEY OF THE BOISE

After a hot day in the desert, what a joy it was to drive into beautiful Boise, tree-embowered and surrounded by green and pleasant fields! There is a legend that when Captain Bonneville reached the mesa overlooking the site of what is now Boise, a French-Canadian trapper in his party, seeing the pleasant groves which dotted the valley, cried out "*Le Bois, Le Bois*" (the woods, the woods). From this French exclamation comes the name of the city—Boise. Its capitol grounds present a bower of shaded comfort, and we must give honorable mention to the most attractively landscaped railroad station premises we have ever seen. A new bridge of rugged simplicity and simple beauty, which spans the Boise river as it flows through the town, was recently dedicated as a memorial to the pioneers. At several places along the Oregon Trail we found appropriate memorials in honor of the hardihood and achievement of the pioneer spirit of the covered wagon days.

Several thriving towns dot this prosperous, fertile district, whose irrigation ditches are fed by the Boise river. One of these is Caldwell, where we made a pleasant call at the home of one of its substantial business men, Clifford Peckham, beloved bachelor brother of Lily Pickett, where we found his mother, his sister, Letha, and an uncle. From Caldwell we drove west through the Greenleaf Quaker settlement, stopping at "the manse" to pay our Friendly respects. Thence on to Wilder, where we called upon our long-time friend, Edith Wildman Peckham and family.

An hour's further ride in the gloam-

(Continued on page 745)

ON THE ADDICTION OF STEPHEN'S FOLKS

BY R. ERNEST LAMB

Tucked away rather inconspicuously in the parenthesis that forms the major part of I. Corinthians 16:15, is an intimation that the folks who belonged to the house of Stephanas, or Stephen, had a very delightful addiction.

Now we had run across a lot of folks here and there, who were classified as addicts: some to the use of intoxicants or tobacco, others to swearing and slander, but this holy habit, developed in Stephen's domicile, made us evaluate the word in a new light.

In all probability this Stephen of Corinth was never a deacon or evangelist or martyr, like his illustrious namesake. He may not have exercised the gift of prophecy or the gift of tongues, but as one of the "helps," (Chap. 12:18) he surely plays an honorable part.

Charter members of the Corinthian Church, this pioneer family served conspicuously on the hospitality committee and "addicted themselves to the ministry of the saints." Let Paul and Barnabas or any others of the noble company of the apostles come to Corinth and they were always assured of a royal welcome by Stephen's folks and the best that the table could afford. I can well imagine that as Stephen fed his barnyard flock of a morning, he would often eye a plump rooster and wonder what pilgrim saint would pass by to enjoy his juicy limbs. Perchance many an itinerant preacher on the Corinthian highway found his footsteps grow lighter as he anticipated the cordial welcome awaiting him at this kindly hostel.

Recollections of earlier days when Friends meetinghouses were not equipped with dining hall and kitchen, reminds us that many an old time Quaker household was addicted with a like concern, a fact for which many a Quaker saint gave thanks.

Memory may prove fickle concerning the weighty sermons preached at the Quarterly Meeting, but those love feasts in the goodly family gatherings made an imperishable impression.

As we write, there comes a picture of a Woman Friend in the North of Ireland who was "addicted" to giving the scholars of a certain Friends Boarding School, a fresh Paris bun with sugar on it at Quarterly Meeting time. We do recall with what ponderous deliberation elderly Friends discussed the destiny of an ancient graveyard, and gravely considered whether the words, "If the Lord permit," with which we were wont to conclude the minutes, savored of a proper regard for the uncertainty of the future or had degenerated into unprofitable phraseology. Gone from mind are the

many arguments produced or the conclusions arrived at, but the memory of those Paris buns still lingers.

A knock was heard at the door of my bedroom in Providence, R. I., when attending New England Yearly Meeting a score of years ago. The hour was early, long before others were astir. On opening, I found that venerable Quaker traveller, Rufus King, who made this early call to "tell my young friend that I loved him," and then departed. Rufus King has journeyed on to perform his unique ministry in other realms, but his "addiction" for dropping kindly words along his earthly path, will long leave his memory fragrant.

A colored sister has just been in to see me. Anxious to make some worthwhile and helpful contribution to life, she feels a certain limitation in expressing herself, and so, as she put it, "I just dropped in to permeate my thought in a masculine incubator, so that you can say what ought to be said." That which will be said will certainly savor of Christian love between all peoples and an effort to appreciate more fully the value of the contribution every group can make for the welfare of the whole.

The times demand great leaders in every realm of life; men and women of vision and ability whom God can use toward the reconstruction of life on a saner and more equitable basis. These will be found and fame will be accorded them.

Less conspicuous but none the less essential, is the call for men and women addicted like Stephen to the exercise of the gift of hospitality and the ministry of the helpful and loving word. The name Stephen means garland or crown, the reward for a race well run. Maybe when the crowns are given out after a while, Stephen's will not compare unfavorably with the rest.

Los Angeles, Calif.

RALLY DAY AT JONESBORO

Jonesboro, Indiana, evinced a lively interest in Rally Day, there being 196 present at Bible school, falling only four short of the goal set for that occasion. A very interesting program was given by some of the smaller children, following the Bible study. During the hour for worship, Clyde Watson brought a very forceful message on "Rally Day," giving those present a new light on the real meaning of that day.

Beginning the first Sunday in September, the Bible school was divided into six different departments, each department having a goal set for attendance, leading up to Rally Day. Three of the departments, Beginners, Primary and Intermediate, attained their goal.

At Fairmount Quarterly Meeting of Young Friends, which was attended by

WHAT DOES CHRIST MEAN IN TIME OF STORM?

BY ELLISON R. PURDY

"He came unto them, walking upon the sea."—MATT. 14:25.

The men in that tempest tossed boat knew Jesus. They had every reason to be assured of his love and interest, to be confident of his complete mastery of any situation. They had seen his contacts with the sick, the lame and the blind, with demons and death. They had never known him to fail. But *this*, this is all so different. Supreme danger and terror, in which the natural elements seem to have utterly defeated these hardy sailors, are now attended by a mystery so unearthly, so unlike anything else that had ever come to their lives, that their panic threatens to clothe itself with superstition.

Is this the Jesus whom they knew, or is it the ghost of their Master? To their minds the answers which might come to such questions are as far apart as light and despair. Then there comes a voice from the figure on the sea: "Be of good cheer; it is I; be not afraid." I, the very same Jesus who walked and talked with you, and ate with you, I am here. Cheer up!

Some of us have no question as to the reality of Jesus Christ. There is no break in our theory about him. Not only do we adhere with complete intellectual loyalty to the Christ of history, but we believe that he lives now, that he is altogether sufficient. This is our creed; this is our confession; perhaps we would die for it.

But in the storm, in the tempest, then we need something that will transcend our formal conclusions as much as the emergency over-tops our puny strength. We need an intimate personal word, a voice that calls out, "Be of good cheer, it is I, be not afraid."

We need a reality, a personality that will respond to our own, that will meet our predicament as concretely as the Presence that changed an impossible sea into the quiet of a mill pond.

If Jesus Christ does not, at least at times, mean this to us, his history, his doctrine, his redemptive power have not fully reached their consummation in our experience.

Minneapolis, Minn.

twenty-three young Friends from Jonesboro Meeting, Harold McKeever was named Presiding Clerk and Mary Marshall, Reading Clerk, both of Jonesboro.

The members of Jonesboro Meeting appreciate the untiring efforts of Clyde and Lenna Watson on behalf of the young people. The pastor is now organizing an automobile squad to get the shut-ins out to service.

OUTLOOK AND OUTREACH

A Contributed Page by the American Friends Service Committee

CLARENCE E. PICKETT, Executive Secretary, 20 S. 12th St., Philadelphia, Pa.

TO FRIENDS WHO TRAVEL

The Message Committee of the American Friends Service Committee has an active concern that any Friends who plan to take trips for pleasure or business may first put themselves in contact with the central office.

We are convinced that visits to groups of and to individual Friends in other localities will be a real Service. Such travelling ambassadors of Quakerism need not feel that the spoken word in assembly is an essential requirement; it is of course desirable, but the interested, Friendly visit either to groups or to individuals in the promotion of our common concerns is the end we desire to accomplish.

The office of the American Friends Service Committee, 20 South 12th Street, Philadelphia, has on file a full list of Meetings and individuals scattered over this and foreign countries and will be happy to furnish the names of individuals and of groups to fit into any submitted itineraries.

The work of the Message Committee has been carried on successfully in a limited way and has brought satisfaction to the visited and to the visitor. We desire very much to promote and enlarge this service.



BACHELOR'S BROOMS AND SHIRTS

"They arrived at 12:30 a. m., Friday, and when I drove up to the Meetinghouse that morning I found them unloading their truck load of furniture and weaving.

"William Sayers (clerk of the Yearly Meeting) was most generous in the opportunities he made for them to speak to the audience to urge them to see the exhibit. When it came time for the 11:30 announcements that morning, Bill couldn't be found, so Ruth consented to go in just as she had come off the truck—corduroy skirt, shirt open at the neck, sleeves rolled up, and a ribbon around her hair—most effective as she bounced up to the platform with a gay "Hello Folks," and started right in with a personal message from Nick, whose very patched shirt she brought along for a sample and an old broom worn to the stub which she had taken from one of the bachelors just as they drove away. These she showed by request from William Sayers. It made such an appeal that he himself offered to underwrite a dozen brooms. To this Ruth turned to him wistfully and said, 'But there are

39 bachelors.' This brought down the house. William Sayers said that he would like to auction off the shirt but as that was hardly appropriate, he'd receive sealed bids for it. It was hung where folks could see it all day and could drop small change in the pocket. It was learned that the I. G. S. stores were carrying a specialty on brooms at 17c next day; so for the evening meeting the slogan was 'Buy a broom.' The ushers held the plates at the door as people went out, with the result that next morning as meeting opened Ruth and Bill had on display 6 dozen brooms and 17 new shirts which they had bought with the collection. Other friends had bought them a large bag of soap.

"By noon Saturday they had sold over \$50 worth of the handcraft furniture and quite a bit more went after that. People were very much interested but just didn't feel equal to buying the more expensive pieces."

Thus wrote Winifred Wildman in describing the visit which Bill and Ruth Simkin made to the Indiana Yearly Meeting this year. They came direct from Crown Mine outside Morgantown where they are doing a splendid piece of rehabilitation work among the bituminous coal mines for the American Friends Service Committee.



AN INTERNATIONAL WEDDING

(From a report by Effie McAfee, American representative in the Paris Friends Center, at the latest Meeting of the Service Committee.)

Ernest Reglier, the former Clerk of the Paris Monthly Meeting, was married

The Road to Carolina

By Marjorie Hill Allee

A new book by the popular author of SUSANNA AND TRISTRAM is certain to arouse immediate interest. Here we follow Tristram Coffin as he journeys through Tennessee and Carolina with old Uncle Tommy. With the breaking out of the Civil War, a graphic picture is given of the persecution through which Friends passed when they refused to take any part in the War.

Price \$2.00

Friends Book and Supply House
101 South Eighth Street
Richmond, Indiana

this autumn to Rachel Lala, the daughter of a Protestant minister of Rome, Italy. The civil wedding was performed at the Hotel Deville in the morning. The beautiful wedding dejeuner was held at the Hotel Britanique, 20 Avenue Victoria; the religious ceremony at the Paris Friends Center, 12, Rue Guy de la Brosse. They were married in accordance with Friends ceremony. Ernest Reglier said his part in French; Rachel replied in Italian, her native tongue. Arthur Baxter spoke in English, two prayers were made in French, and one in English; and an American wedding cake was served with tea. The whole spirit was very happy and international.

A CHARTER MEMBER OBSERVANCE

A special program was given Sunday, September 25, at the Friends Church in Noblesville, Indiana, to honor the charter members of the Noblesville Monthly Meeting, established February 2, 1893.

At the regular morning service there was special music, directed by Ruth P. Brown and a sermon by the pastor, E. Howard Brown. The twenty charter members present, of the original 150, occupied special seats. A basket dinner was served on the lawn at noon, with a special table for the honor guests.

E. J. Carter, a resident minister, presided at the afternoon meeting. Prof. J. F. Haines, of Indianapolis, one of the charter members, led the other charter members, who had been personally introduced and seated on the platform, in singing "He Leadeth Me" just as they sang together thirty-nine years ago. Mrs. Carrie Earl gave a brief history of the activities of the Friends residing in Noblesville that led to the organization of the Meeting. J. A. Roberts, a local attorney, and James S. Hollowell, of Paoli, who were present, purchased the ground on which the church is located, without authority, trusting to make sale of the property to the congregation later, which was done. Perry Bray related some interesting history connected with the early life of the church and read the original minutes of the first Monthly Meeting, signed by Joseph Roberts, temporary clerk.

A poem entitled, "Building the Quaker Church," written for the Bene Facere Society of the church by Amos Sanders in 1904, was read by Mrs. Mary C. Wicker. He was the first pastor of the Meeting, serving for ten years. Other ministers serving since have been E. Howard Brown, Tennyson Lewis, L. Rees, William P. Haworth, Fred Cope, Frank Moorman, Josiah Hawkins, Sylvester Newlin, Charles Moore, Gertrude Reinier, Noble C. Trueblood, E. Howard Brown and Ruth P. Brown. Greetings were read from some of these.

CORRESPONDENCE AND COMMENT

These columns are open to expressions of opinion on the part of readers so far as it seems to come within the range of the general welfare of our body and is expressed in a cooperative constructive spirit. Obviously, sentiments expressed by contributors herein, or otherwise in the paper for that matter, cannot be held to reflect those of The American Friend.

A DESPERATE SITUATION IN CUBA

Editor, THE AMERICAN FRIEND:

Reports have just come from Cuba of the assassination of prominent leaders of the opposition to President Machado, including Representative Gonzalo Freyre de Andrade and his two brothers. Newspapers state that the killing was done in retaliation for the previous slaying (by whom not stated) of Dr. Vazquez Bello, President of the Cuban Senate—a strong Machado supporter—"who had he lived, probably would have been the next President of Cuba."

This outburst is another chapter on the pitiful situation in Cuba. Perhaps American people still think that the War of 1898 and "rescue" of Cuba by the U. S. A. from Spanish domination was a worthy project, but some of us who have been in close touch with Cuban men and women feel that the little island literally jumped from the frying pan into the fire. Certainly information that is coming to the Women's International League for Peace and Freedom from trustworthy sources confirms our belief that conditions now in Cuba are largely due to American domination in Cuban financial affairs, and that the illegal government control by President Machado is being supported and aided by influences from Washington.

The situation is disgraceful and intolerable, and every fair-minded American should make it his or her business to be familiar with the problems involved.

Several representatives of the W. I. L. have been in Cuba during the past year, including Dr. Esther Crooks of Goucher College, Baltimore. We have been in personal touch with Dr. Andrade and know him to have been a man of integrity—a well informed lawyer, formerly professor of Economics at the University of Havana. His brother Leopoldo was an engineer and a sugar planter and wrote a book on the Cuban sugar industry, (and criticizing Chadbourne of New York, organizer of the "Chadbourne Plan"), which was seized by the Machado government. It is entitled "Government Intervention in the Cuban Sugar Industry," printed 1931 in Spanish. A copy is in the W. I. L. files. These men have been fearless in their denunciation of the Machado regime and have been in hourly danger for years. Their deaths now swell the list of over 1,000 such assassinations on the streets of Cuba since the beginning of Machado regime in 1925.

Last summer when I was in Cuba I met a number of splendid young women,

college graduates, and of the type who would be social leaders in any women's organization in this country. They have just now finished serving thirteen months imprisonment on the Isle of Pines as personal "hostages" of President Machado. Some sixty students are still said to be imprisoned. All schools and colleges in Cuba except a few of the lower grades have been closed since December, 1930.

There is a growing interest in Cuban affairs in this country, but correct information is extremely hard to secure. *Colliers' Magazine* of July 30, 1932, carried an illuminating story showing what happened last year to a group of young students desperately trying to do something. *Plain Talk* of September, 1932, had a very frank article of Cuban conditions—and then every copy was confiscated by police authorities soon after the edition arrived in Havana. The Foreign Policy Association published a flier September 11, 1931, on "The Cuban Revolt."

The Cuban consul of Philadelphia, Senor Jose A. Ramos, was able to keep us in touch with matters until this spring. In June he was ordered to Havana on charges of "revolutionary activities," and knowing that return for trial would mean imprisonment or worse, he fled instead to South America.

At the last annual meeting of the W. I. L. held in Baltimore, April 14-16, 1932, the following resolution was passed:

"Whereas: The political situation in Cuba is attracting the attention of the world; and whereas, There is strong reason to believe that the administration of President Machado maintains itself in power through the support of the American government and American banking interests; and whereas, The Platt Amendment makes it impossible for the Cuban people to cope with the situation;

Be It Resolved: That 1, we urge the withdrawal of the support of the United States government from the Machado administration; 2, that we urge the immediate repeal of the Platt Amendment; 3, that we call upon the President to appoint a civilian commission similar to the Forbes Haitian Commission to investigate Cuban conditions;

Be it further resolved: That we invite other interested organizations to cooperate in considering the possibility of sending a good-will mission to Cuba.

Since then representatives of the American Friends Service Committee and the Women's International League interviewed Mr. Rogers of the State Department, Washington. Full report of the conversation, which was not very encouraging, is available in mimeographed

form from the W. I. L. office, 1924 Chestnut Street, Philadelphia.

Our office is making a thorough study of the whole Cuban situation, in view of recommending a mission to Cuba similar to one sent to Haiti, 1926. We will welcome correspondence, clippings, and any definite information from those now in close touch with Cuban matters.

ELLEN STARR BRINTON.

IS JOHN BARLEYCORN CONVALESCING?

Editor, THE AMERICAN FRIEND:

It seems that John Barleycorn is making another desperate "fight for his life." His deeply concerned friends are frantically administering every resuscitating agency available. At the present writing these friends of his are giving out to the public that there is actually hope of his final restoration. This is very disquieting news for some of us. We had been informed that he had been properly interred, and that a suitable epitaph had been engraved on his monumental tombstone. And furthermore that this inscription was not unlike one found in "Holy Writ," which for thirty centuries has hung like a red light in the political skies of the nations of the earth: "Jeroboam the son of Nebat who made Israel to sin."

The above oriental inscription can be exactly paraphrased in these words: "John Barleycorn, the son of perdition, who made the United States of America to sin." How much better is a nation of drunkards, than a nation of idolaters? Nor does the parallel end here: "The Lord shall give Israel up because of the sins of Jeroboam, who did sin, and who made Israel to sin." And equally certain, the Lord will give America up because of the equal sin of John Barleycorn.

The accompanying evils of idolatry, set in motion by Jeroboam, continued their deadly disintegrating effects until a foreign power came and dragged them into captivity and into national annihilation. Who will say that the entailed evils of drunkenness are not every bit as bad as those of idolatry? When the oriental world is strewn wide with the wrecks of former nationalities, how can we escape a like fate when we are enmeshed in like causes? Infinite Justice is no respecter of nationalities, civilization, or races.

Now the 18th amendment is designed to assist the United States in securing national permanency. For who wants America dragged into captivity in order to cure it of drunkenness, as was Israel, to cure it of idolatry? And how did Israel feel when she landed in an alien country? "By the rivers of Babylon there we sat down, yea, we wept, when we remembered Zion." To this pathetic

refrain America may add: "An exile from home, splendors dazzle in vain; O give me my lowly thatched cottage again!"

FRANK BARRETT.

Leesburg, Ohio.

PIRACY PAST AND PRESENT

Editor, THE AMERICAN FRIEND:

There was a time when piracy controlled the seas and held a balance of power upon the land. It defied the nations of the earth to check its career. Our war with Tripoli was for the purpose of terminating its sovereignty upon the seas. It was necessary for the pirates to cooperate with a banditry upon the land, which supplied them with food, fuel, and rum in exchange for the plunder known as "prize goods." The latter was sold in competition with commodities that were acquired legitimately. Prize goods were always sold at a lower price than other goods. There were no innocent purchasers of plunder. Trafficking in prize goods was a profitable business; consequently it was defended by authorities in New England. Those who boycotted prize goods and charged those dealing in them with being responsible for every crime committed upon the high seas were persecuted and prosecuted under the Vagabond Act, passed in 1657 by the General Court of Massachusetts Colony.

The power of evil lies chiefly in its subtlety. Imperialism, always smouldering when not aflame, is the paramount issue at this time. The "wet element," governed by appetite and material interests, does not have sufficient solidarity to resist the subtlety of imperialism, even if it desired to do so and there is no evidence of such a desire. If the Eighteenth Amendment is the paramount issue, a vote for either major party is a negative one. It is as transient as the Fugitive Slave Law and Dred Scott issues were. Fortunately, there are other issues. In Ohio, there should be a united effort to defeat an imperialist for governor.

CHARLES E. LUKENS.

Marion, Ohio.

YOUNG FRIENDS STUDY ECONOMIC ORDER

Young Friends of West Richmond, Indiana, Meeting, have begun an interesting series of Sunday morning meetings at the Sunday school hour on the important question, "The Christian Interpretation of the Economic Problem." Much interest has been manifested by the young people of the Meeting and by a large number of students from Earlham College, who are sharing in the meetings. Different professors, students, the pastor, Charles M. Woodman, the Executive Secretary of the Young

Friends Board, David W. Day, and other well informed people, are presenting the subjects each time, with a discussion period following. The program outline includes plans for a debate on whether the profit motive is central for the development of society, and plans for personifications, by members of the group, of Eighteenth Century Quakers whose social testimony was outstanding. The entire outline follows:

- | | |
|---|---------|
| I. Our Present Economic Order | |
| The Means By Which We Live. | Oct. 2 |
| The Reign of the Middle Man. | |
| The Profit Motive. | Oct. 9 |
| Capital and Labor. | Oct. 16 |
| II. Strength and Weaknesses | |
| Why the Mildest Boom in History. | Oct. 23 |
| The Profit Motive is Central for the Development of Society. | |
| Debate. | Oct. 30 |
| What About It? Discussion. | Nov. 6 |
| III. Christianity and the Economic Problem | |
| What Did Jesus Say About It? | Nov. 13 |
| Social Emphasis of Christianity. | Nov. 20 |
| The Social Challenge of Present-Day Christianity. | Nov. 27 |
| IV. Social Thought in the Society of Friends | |
| Social Message of Early Quakerism. | Dec. 4 |
| Social Testimony of Eighteenth Century Quakers. Personifications. | Dec. 11 |
| Modern Testimony. | Dec. 18 |

On October 2, Arthur Funston, an instructor at Earlham College, spoke on "The Means By Which We Live." Discussion of the topics, "The Reign of the Middle Man," and "The Profit Motive," were led by two Earlham students, George Badgley and Betty Coale, respectively.

This is just one phase of the young people's program, which also includes Sunday evening Fellowship Meetings, a Young Friends Monthly Meeting, and other social and special activities as are announced from time to time. The organization for the winter includes a General Chairman, Phyllis Cosand, an Adult Advisor, Merle Davis, and Program, Fellowship Meeting, and Membership and Invitation Committees, consisting of three or four members. Librarians from the group are responsible for assisting in securing adequate source material from the College and High School libraries. When the series of morning meetings was stated, invitations were sent out to over two hundred young people in the community and in Earlham.

At a recent Fellowship Meeting, sponsored by the young Friends, William and Ruth Simkin showed several reels of moving pictures depicting people and conditions in the coal mining district near Morgantown, West Virginia. Another occasion was in the nature of a campfire-meeting and sing.

A YEAR IN PALESTINE

BY MARGARET GRANT

Summing up my impressions of a year in Palestine is no simple matter; I feel lost in a maze of emotions, but the prevailing impression is one of wonder and gratitude that such a year was given to me. It was a rare opportunity and a joyous privilege to work in Ram Allah for a year. As is so frequently the case, I find now that the very problems, responsibilities, and experiences that were most difficult to meet last year are the ones which add richness and depth of meaning to present happy recollections.

I can divide my memories into three parts. First, I think of the amazing travel experiences I had. Magic names of far-off places have lost none of their magic and have gained more charm than I ever dreamed of now that they have become realities. I have come back an undisillusioned traveler with glamorous memories of such places as Luxor on the Nile, Sicily, Algiers, Damascus, Stamboul, and Budapest on the Danube.

Second, and far more precious than the brief glimpses of other lands, is the cherished land of Palestine where I stayed and worked, not long, but long enough to claim it at least as a borrowed homeland. Only others who have been there too can share with me my new eyes and ears when I read, speak, or hear of Jerusalem, the road to Jericho, the Shepherds Fields of Bethlehem, Damascus Gate, Gethsemane, the Mount of Olives, the Jordan, or the calm shores of Galilee.

And last and dearest of all is the memory of being at the Ram Allah Girl's School. No mere landscape, marvelous as it may be, can inspire in me the warmth of feeling which the associations in the Ram Allah school brought to me. The loyal cooperation, the untiring service, the ungrudging self-sacrifice, and through it all the jolly love of fun and mischief, which are characteristics of the entire teaching force, made me love the school and all that it stands for. The students are as gay and full of life as the bright anemones that sprinkle the valleys in March, and only on rare occasions did I run into "thorny" places when dealing with them. From my classes I learned a few things about Arab girls and many more important things about all girls. I am convinced that I was taught far more valuable lessons in Palestine than I ever managed to impart on the subject of English Grammar. Perhaps the vacations were more fun but after all the school days were the ones when I gained most. Any one of the three parts of my memories of last year is priceless, but put them together and I can only repeat that mine is a feeling of great wonder and deep gratitude.



BOOK REVIEWS

Readers are urged to order all books through the Friends Book and Supply House, Richmond, Indiana



THE ROMANCE OF THE INWARD LIGHT

By L. V. HOLDSWORTH

J. M. Dent & Sons Ltd. (London),

191 pp., \$2.00

This volume, by the author of "A Book of Quaker Saints," "A Quaker Saint in Cornwall," etc., is intended to illustrate not only the truth of the doctrine of the Inward Light, but also the romance that often attended the pathways of its faithful followers among the early Friends. Its graphic style brings intimately to readers the personalities and experiences of those early Quakers who are depicted. Part I contains historical sketches of George Fox, Margaret Fell Fox, and Elizabeth Hooton. Part II consists of true Quaker stories told against a slightly imaginative background, to make them more vivid for younger readers.

In the first sketch, entitled "George Fox: Seeker for Reality," the author instead of following "the outward search for reality, as exemplified in the history of the Society Fox founded," attempts to describe, rather, the "inward quest for truth by the man himself." "Margaret Fell at Swarthmoor" recounts the story of the life of Margaret Fell, who was later the wife of George Fox, a person who was called the "fairest among women." Her life was intensely interesting and active, and she was one of the three women who stand out conspicuously among the first followers of George Fox. The third sketch, "Elizabeth Hooton, the First Quaker Woman Preacher," gives the almost unbelievable trials and sufferings of this "feminine Valiant-for truth." For many long years her "indomitable spirit" was well known on both sides of the Atlantic, where she was unceasing in her service of "Publishing Truth." At first sight the life story of this first Woman Minister in the Society of Friends seems more like that of a warrior, than a lover. But "the love-fire was burning underneath, as it peeps out in her signature at the end of her letters, 'A Lover of your souls,' even when her words are full of the bitterest rebuke." This was the secret alike of her zeal, her heroism, and her power. "Fully Clear," the last historical sketch, contains long extracts from journals and letters, the author explaining her purpose thus: "My object in compiling it was to have ready to hand in a small compass all the more important documents bearing on what the early Friends called the 'departure' of their Founder."

"Grass of Parnassus on Firbank Well," the first of four stories in Part II, records how Mercy, a little servant girl, was first introduced to George Fox and his message. "John Crook and the Haunted Room" is a story from the life of a Justice with a fine home, who astonished his neighborhood when he suddenly turned Quaker, together with his wife and family. Some breathtaking experiences of two traveling, ministering Friends, James Dickinson and Jane Fearon, are told in "Seek 'Em, Keeper." The last story, "Mary England's Dream," gives the incident of how one Friend learned the "secret of surrender." On the whole, the book is intended mainly as an expansion of the first "Book of Quaker Saints."

THE ROAD TO CAROLINA

By MARJORIE HILL ALLEE

Houghton Mifflin Company, pp. 241, \$2.00

The reader is taken back into the tense, exciting days during and just preceding the Civil War, when he follows through the experiences of the very real characters portrayed by Marjorie Hill Allee in this new historical novel, her fourth book. Tristram Coffin, formerly known in "Susanna and Tristram," a Quaker lad, sixteen years of age at the beginning of the story, who journeys from Indiana through the mountains of Kentucky and Tennessee to North Carolina in 1860, little thinking that he would be shut away from the North for four long and eventful years; "Uncle Tommy," with whom Tristram travels "the road to Carolina," an earnest Quaker and an untiring worker in the interests of slave freedom and later in encouraging Friends to maintain their historic testimony against war; Jesse Coffin, a staunch, conscientious objector of whom it was said that "they wear down one captain or major or colonel on him and then they send him on to a fresh one"; Tristram's Margaret, a sweet, "motherly little thing," patient and courageous in face of overwhelming complications; Susanna, Tristram's sister; Jack Fairfield—and a number of others—all live from the pages of the book.

The difficulties and suffering of northern sympathizers living in the South and of the southern people generally, and the experiences of those who dare the dangerous and tortuous way by little-known mountain paths under cover of night through forest and across rivers, which was the only means of travel between

North and South, are graphically told. The thread of the two romances which run through the story adds to its genuine human appeal. Interest and suspense are maintained throughout, and Marjorie Hill Allee's pleasing style and fine selection of revealing incidents to retell combine to make "The Road to Carolina" an intensely interesting volume. Her emphasis on fundamental Quaker attitudes and bits of distinctively Quaker history add to its especial interest for Friends. The cover states that the book will be "sure of pleasing both boys and girls of eleven to fifteen," but it will undoubtedly attract a much wider reading circle. Marjorie Hill Allee's earlier books, which have had a very favorable reception, are: "Susanna and Tristram," "Judith Lankester," and "Jane's Island."

A LAMP UNTO MY FEET

By JOHN R. GUNN

Ray Long and Richard R. Smith, Inc.,

pp. 177, \$1.50

More than a hundred Bible passages are here considered briefly with the "hope to get in a heartening word for everybody," and the author seems to have succeeded quite well. Little talks that bring light and help and comfort as one by one they convey their message to the reverent, meditative reader, have a special aptitude in an age distressed, discouraged and groping. These will serve the double purpose of heartening those who use the material in daily devotion and affording ministers and teachers germ ideas for further development. Nine sections group the material under special heads for convenience in selection, with such headings as "Courage for Commonplace Life," "Beyond the Routine of Life," "The Voice in the Wilderness," "We Can Make Our Lives Sublime," and "As Long As I Live." In the closing message, on Showing Others How to Live, he refers to Job as one of mankind's greatest benefactors and says, "The world needs philanthropists; but it needs a great deal more men in whose lives may be seen justice, verity, temperance, stableness, patience, perseverance, lowliness, devotion, courage and fortitude, and who in all their relations and dealings exhibit these graces and virtues in such a manner as to provoke others to emulate them."

FROM TOURIST CABIN, ETC.

(Continued from page 740)

ing, scented with new-mown hay and glorified by a gorgeous, symphonic sunset, brought us to the Idaho boundary at Weiser, where, at the confluence of the Snake and Weiser rivers we pitched our tent and strained our eyes for a glimpse of the promised land across the border.

W. C. W.

QUAKERDOM • AT • LARGE

Emma T. Pretlow, widow of Robert E. Pretlow, who has been making her home at Seattle, Washington, has gone to Rosemont, Pennsylvania, near Philadelphia, where she will be for some time with her married daughter.

* * * *

Arthur E. Kellogg, who has been serving the Meeting at Denver, Colorado, as pastor, and who has been taking work at Iliff Theological Seminary, has gone to Wallingford, Pennsylvania, where he has enrolled for a year's work in Pendle Hill school.

* * * *

Anna Braithwaite Thomas, who has been spending some time with relatives at her old home in England, has returned to Baltimore. She may almost be said to be a trans-Atlantic commuter, this journey marking her thirty-ninth crossing of the Atlantic ocean.

* * * *

G. Raymond and Gracia Booth recently attended the New York-Pennsylvania young people's conference of the Evangelical Churches, which was held at a beautiful camp site on the shores of Lake Erie. Raymond Booth gave daily lectures at the conference.

* * * *

A well known English Friend journalist, H. Wilson Harris, nephew of J. Rendel Harris, has been appointed Editor of the *London Spectator*. The *London Friend* says that no journalist has more thoroughly acquainted himself with the work of the League of Nations or interpreted its work and aims so consistently.

* * * *

Lewis C. Moon, who for the past few years has been studying at Johns Hopkins University in the field of Semitic languages, history and archaeology, has recently been appointed Executive Secretary of the American Schools of Oriental Research, with headquarters at the University of Pennsylvania, Philadelphia. The purpose of the organization is to make scholars and interested persons throughout the country better acquainted with the important research work being done in this area by American institutions, and to promote its financial support.

* * * *

London Yearly Meeting Friends were active participants in the "magnificent reception" recently given Arthur Henderson, Chairman of the Disarmament Conference, by the National Peace Council of England. "At the top table," writes a correspondent to *The Friend*, were Barrow Cadbury and Lady Parmoor.

Among other well known Friends present were Harold J. Morland, Clerk, and William F. Nicholson, Secretary, of London Yearly Meeting, Geraldine S. Cadbury, Elizabeth M. Cadbury, Edith M. Pye, Dr. Hilda Clark, A. Ruth Fry, Walter Ayles, George and Kathleen Innes, and A. P. I. Cotterel.

* * * *

Within recent weeks new books have been published from the pens of our New York Friends, Edward Thomas, and his wife, Margaret Loring Thomas. "Practical Patent Law," published by the Business Book Press of New York, is Edward's contribution to his field of interest, while "The Pack Train Steamboat," published by the Bobbs Merrill Company, is the new book by Margaret Loring Thomas. It is a story of the building of the first steamboat on Lake Titicaca in Peru, the parts being carried on mules or the backs of men for over three hundred miles of desert and at an elevation higher than that of Pike's Peak.

* * * *

Shortly before his departure for Geneva, where he was to preside over the Assembly of the League of Nations, President De Valera of the Irish Free State, received a deputation of Friends of Dublin Monthly Meeting, who presented him a prepared statement setting forth the point of view of the Society of Friends. The Friends pointed out to President De Valera how the voice of Ireland, speaking through him in earnest plea for a new era of peace and freedom and fellowship among the nations, might have a profound spiritual effect. Indeed, they held that such a plea would have a double effect coming from one of the youngest of the nations assembled, which has a reputation for war-like spirit and high pride of race. The President received the deputation with cordiality and expressed appreciation of the message, conversing for some time about the difficulties of the situation.

* * * *

On September 30 the Parent-Teacher Association of Joseph Moore School, of Richmond, held a centennial observance meeting in honor of Joseph Moore, former President of Earlham College, who was born February 29, 1832. A very impressive and inspiring program was presented, which consisted principally of speeches of interpretation and appreciation given by President William C. Dennis, Professor Allen D. Hole, and Marianna Brown, all of whom had been students of Joseph Moore and who now represent Earlham College in various

capacities. The meeting was largely attended, and it was very evident that the patrons and friends of the school were made to feel afresh the benign influence of this good man, whose name the school bears. Among the honored guests of the occasion were the two daughters and one son of Joseph Moore, Grace and Willard Moore, of Richmond, and Lucile Moore Grave, of Greencastle, Indiana.

* * * *

Elbert Russell, Dean of the School of Religion at Duke University, North Carolina, has accepted the invitation of Governor Pollard of Virginia to participate on behalf of Friends in the George Washington Bicentennial Celebration to be held on the third Sunday in October at Fredericksburg, Virginia, George Washington's boyhood home. Our Friend has prepared for the Bicentennial Committee, at its request, a statement giving the position of Friends on the question of religious freedom and the separation of church and state. In this connection the Committee announces that it hopes to put granite markers, one stone for each religious faith, for which the State Conservation and Development and Development Commission has ordered a bronze tablet in commemoration of the religious character of Washington and of religious liberty. It is asking the different denominations to donate a memorial stone which it will have uniformly prepared, all stones to be of like character and size and taken from the surrounding hills. The cost per stone, properly marked, will be twenty-five dollars. Friends who wish to cooperate in seeing the Society of Friends thus represented may send contributions to L. J. Houston, Jr. City Manager of Fredericksburg.

NEWS OF OUR MEETINGS

Wilmington, Ohio, Friends are hoping that many who are nearby and cannot attend the entire conference of the Women's Missionary Union of Friends in America, being held in Wilmington, October 13 to 17, may at least come for one session or more. Sina H. Stanton of Baltimore Yearly Meeting, who is outstanding in her knowledge of progress in peace, will be on the program Friday afternoon, October 14. Eliza Armstrong Cox will be present. Saturday night, October 15, at Wilmington College Auditorium, there will be presented a pageant, "The Rainbow of Promise," prepared by Verna Whinery from the Mission Study book. College students will

participate, and episodes will be given by young Friends from outlying districts. Esther Baird will give an address Sunday night.

* * * *

Earle J. Harold, and his wife, Clara Harold, have returned to their home at New Smyrna, Florida, following their fourth summer at North Sandwich Meeting near Tamworth, New Hampshire, where he has been preaching for the past four summers. Meetings there are held only during the summer months, and the attenders are all summer residents excepting nine or ten Friends who live there the year around, although some of these are in college during the winter. The personnel of the Meeting is comprised of some choice spirits and persons of prominence—people well known in such fields as music, education, journalism, and the drama. Among them are: Mrs. Grover Cleveland Preston, who is always present and often takes part in the meeting; Dr. Thaddeus Rich and family of Philadelphia, he being a great violinist, having been a member of the Philadelphia Symphony Orchestra for twenty years and Concert-Meister and Assistant Director for a number of years; Mr. Ralph W. Taylor, Registrar of Boston University, and his family; John W. and Eleanor Wood Whitman, known to many Friends and others for their dramatizing of Old Testament stories and writing of historical pageants, he being a writer and an artist; the Roland Boyden family of Boston, the son of one of the Judges of the World Court, Judge d'Bustamanta of Havana, Cuba, and others. A week-night social and sing has been greatly appreciated and enjoyed by practically the whole community. The closing night this summer was featured by a rather notable musical program. Margaret Harold, daughter of Earle and Clara Harold, and a member of the Earlham College Faculty, has been organist for the Meeting, and this summer Mildred Thomas of Richmond, Indiana, was there, and her violin music was much appreciated. The attendance at the Meeting has constantly grown during the four summers, the largest number being ninety-five. There are people, who are not Friends, who drive as far as twenty miles to attend the Meeting regularly.

* * * *

Ellis A. and Clara Maris Wells, who for the past few years have been pastors at the Capay Community Church near Orland in northern California, are now located as pastors of the Friends Meeting at Los Nietos, California, which is near Whittier.

* * * *

Baltimore Quarterly Meeting was held at Ashton, Maryland, October 8 and 9. At the day sessions on Saturday, topics for discussion were: "What do we mean

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by 'waiting on the Lord?' and "What constitutes a helpful Meeting for Worship?" At the conference and forum held in the evening, Dr. Ross Sanderson, Executive Secretary of the Baltimore Federation of Churches, gave an address on "How may we inject reality into our religious education?"

* * * *

Rally Day was fittingly observed at the Watseka, Illinois, Friends Church, October 2. An attendance goal of 178 was set, but they went "over the top" with an attendance of 189, just 99 more than one year ago. One of the pleasing features of the observance was the reading of a poem, "Homecoming," written by Frank Wing, eighty-one years of age, an elder in the Watseka Meeting. Bertha E. Day is beginning her second year as pastor.

* * * *

During October and November the Baltimore young Friends, meeting at the Homewood Meetinghouse, are facing the problem of how young people are to invest their lives. Outstanding leaders of important professions tell of the possibilities and rewards in their chosen fields of work, as well as the difficulties and discouragements. Ample opportunity is given for questions and informal conversation. Medicine, religious work, business, aviation, teaching, chemistry, library work, are some of the professions being considered. A light supper is served at six-thirty each Sunday evening, each person paying ten cents. The meetings begin at seven and end at eight o'clock.

* * * *

True to its purpose of dealing frankly and helpfully with all kinds of public issues which affect our everyday lives, the West Richmond, Indiana, Friends Forum, which meets every Sunday morning at the Bible School hour, is dealing during these pre-election weeks with political issues. On successive Sunday mornings, well chosen speakers are presenting the principles and policies of the Republican, Democratic and Socialist parties. One session will be given to a discussion of the prohibition situation, and to a consideration of state and local candidates.

ITEMS FROM CHICAGO

On the first Sunday evening of September, the Young Friends of Chicago Monthly Meeting went to a beautiful little green on the lake front of Jackson Park for a social occasion which was held in honor of those of their number who were about to leave the city to go to school. This year Penn College claims Milton Andrews, Harold A. Deadman, Jr., and Muriel Lynk. Grace Coppock and Elisabeth Vail have returned to Earlham College and Dorothy Matchett to Westtown School.

Speaking of Young Friends' activities, there has been an enrichment in the homes of three families of Chicago Monthly Meeting, in the persons of three truly young Friends: Emily Jane Hollingsworth, Paul Martin Reece and Alice Ann Beal. On the second Sunday of September, special recognition and welcome was extended to these three youngest birthright members who had been born within the previous three weeks.

The first fall meeting of the Friends Missionary Society was held September 22 at the home of Helen Page. As usual, this September meeting was not large. However, considerable interest was shown in the work and there is every reason to believe that the work this season will equal or even exceed the splendid record of last year.

Friends who heard Ernest Thompson Seton speaking over radio station WMAQ, Chicago, at 6:15 p. m., September 30, will be interested to know that Chicago Friends are playing a prominent part in the entertainment of Mr. Seton on his week-end visit to Chicago. Mr. Seton is the founder and the Chief of the Woodcraft League of America and is famed as a writer and lecturer on nature. On the evening of October 1, Mr. Seton conducted a Grand Council of Spotka Tribe, an organization of adults of which Willard Farr is Chief. During his stay in Chicago he is making his home with Fred and Grace Winslow.

Human nature at its highest is our surest pathway to God.—GERALD K. HIBBERT.

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OFFER OF TITHING LITERATURE

The Layman Company, 730 Rush Street, Chicago, will furnish to churches a set of bulletins for a tithing campaign, including one especially written for present conditions entitled "Tithing in Hard Times." These bulletins have two pages blank for the use of the local church. Price list and samples sent on request includes a pamphlet, "Teaching the Church to Tithe," containing full directions for a ten weeks' program of silent, church-wide education at trifling expense.

Please mention your church paper and give your denomination.

MARRIAGES

COOPER-STAFFORD—Near Carthage, Indiana, September 17, 1932, Thelma, daughter of Merritt and Iola Stafford, to Harry Cooper, son of Ernest and Cora Cooper. The bride and groom are both members and earnest workers in Westland meeting. Edna R. Redick, Minister.

BIRTHS

BEAL—To Charles and Ida Beal of Chicago, Illinois, September 6, 1932, a daughter, Alice Ann. The parents are members of Chicago Monthly Meeting.

REECE—To Ernest and Olive Reece of Chicago, Illinois, August 25, 1932, a son, Paul Martin. The parents are members of Chicago Monthly Meeting.

DEATHS

GULDBRANDSEN—At the Lutheran Memorial Hospital in Chicago, Illinois, Eskild Gulbrandsen, in his seventy-seventh year. He was a member of Chicago Monthly Meeting, and came to morning meeting for worship as long as he was able to hear. His Friendly connections went back to his childhood in Denmark where his father was a prominent Friend. Funeral services were in charge of Leslie Frazer, assisted by Homer J. Coppock.

JOHNSON—At Oskaloosa, Iowa, August 10, 1932, Joseph Elwood Johnson, son of Joseph and Eunice Osborn Johnson, aged sixty-nine years. He was born near Lynnvile in Poweshiek County, May 4, 1863, and from the time he reached his teens until he married, he made his home with his grandparents, Jarvis and Melissa Johnson, and his Uncle Albert, who was like a father to him. He attended Lynnvile Academy, and later had two years in Penn College, the interests of which were ever afterward dear to him. On November 12, 1885, he was married to Ida Mary Kitch. To them were born

four sons, Ray, Carrol, Paul, and Howard. His wife, sons, and five grandchildren survive him. He was a birthright and an active Friend. Funeral services were conducted by Moses T. Mendenhall, assisted by Cecil E. Haworth.

PEACOCK—At her home in Charlottesville, Indiana, September 23, 1932, Cynthia F. Peacock, daughter of Zachariah and Priscilla Hunt Fries, aged seventy-one years. For many years an Overseer and earnest worker in the church, she will be greatly missed. She taught for forty years and her influence for good touched many young lives. Surviving her are two children, J. Donald Peacock of Evanston, Illinois, and Lois Kamp of Poughkeepsie, New York, and six grandchildren. Funeral services were in charge of Robert E. Cope, with George W. Bird and Ralph Collins assisting. Burial was made at Fairmount, Indiana.

NOTICE

When visiting Washington, D. C., room may be secured, at reasonable rate, from Florence K. Brown, 1327 Irving Street, N. W. Phone Adams 7971.

LOCAL MEETING DIRECTORY

CHICAGO, ILLINOIS

Visitors are invited to attend the following Meetings. The names and addresses of Friends coming to Chicago should be sent to Leslie Frazer or Garfield V. Cox, whose addresses appear below.

4411-15 Indiana Avenue. Bible School 9:45; Worship 11:00 a. m. Second Sunday each month, except July and August, is Suburban Day with luncheon served at 12:30 and Discussion Group Meeting at 1:30. Take Indiana Avenue surface car or South Side Elevated to 43rd Street. Leslie Frazer, Minister, 1149 East 61st Street. Telephone Fairfax 3193.

1174 East 57th Street, John Woolman Hall. Meeting for worship 10:45. Religious Forum 11:30 a. m. Take surface car to 55th Street and Woodlawn Avenue, then walk two blocks south.

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CINCINNATI, OHIO

Cincinnati Friends Meeting is held in the new meetinghouse, Eden and Donohue Streets, Cincinnati, Ohio. Bible School, 9:45, and Meeting for Worship, 11:00 a. m. Minister, Leslie D. Shaffer; address, 2854 Winslow Street, Cincinnati, Ohio. Visitors welcome.

DENVER COLORADO

Friends Church. West 41st Avenue and Shoshone Street. Worship 11:00 a. m., Bible School 9:45 a. m., Christian Endeavor 6:30 p. m. Arthur Kellogg, Pastor.

DETROIT, MICHIGAN

First Friends Church, Fullerton and Ohio Ave. Take Grand River car to Ohio, then go two blocks north. Bible School, 10:00 a. m.; Meeting for Worship, 11:00 a. m. Christian Endeavor, 6:30 p. m. Send names and addresses of people coming to Detroit to Donald B. Spitzer, Minister, 13560 Roselawn Ave., Detroit, Phone Fairmont 1851J.

NEW YORK CITY

Friends Meeting, 144 East 20th Street. Meeting for worship First Day at 11 o'clock. Visitors welcome.

SEATTLE, WASHINGTON

Friends Memorial Church, 23rd Avenue and East Spruce Street. Meeting for Worship 11 a. m. Pastor, Gervas A. Carey, 2315 East Spruce Street.

WASHINGTON, DISTRICT OF COLUMBIA

Washington Monthly Meeting of Friends (Orthodox). Member of Five Years Meeting. Corner 13th and Irving Streets, N. W. Meeting for Worship, 11:00 a. m.; Bible School, 9:45 a. m.; C. E., 6:30 p. m.; Prayer Meeting, Thursday, 7:45 p. m. Charles S. Easterling, Clerk, 1223 Euclid Street, N. W., Washington, D. C. All welcome.

WASHINGTON, D. C.

Friends Meeting, 2111 Florida Ave., one block from Conn. Ave. Meeting for Worship First-day at 11:00 o'clock, First-day school at 9:45. Friends and others interested are cordially invited.